

TAKRA PRAYOGA IN GRAHANI

*Salian S Sahana **Vijayalakshmi S ***Muralidhara

*PG scholar, Dept., of PG Studies in Kayachikitsa, SKAMCH & RC, Bangalore, Karnataka, India

**Lecturer, Dept., of PG Studies in Kayachikitsa, SKAMCH & RC, Bangalore, Karnataka, India

***HOD, Dept., of PG Studies in Kayachikitsa, SKAMCH & RC, Bangalore, Karnataka, India

ABSTRACT

With the irregular diet, junk food habits and stressful conditions at home and work place, *Grahani* is a usual manifestation seen in clinical practice. Though not a life-threatening disease, *Grahani* causes great agony to the patient, affecting his day today activities. In modern parlance, Irritable Bowel Syndrome (IBS) and Inflammatory Bowel Disease (IBD) are considered under the spectrum of *Grahani*. The corticosteroids widely used in the treatment of IBD are known to have side effects. Hence better management with Ayurvedic principles is the need of the hour. *Grahani* described in Ayurvedic classics is a structural as well as functional entity. Being the seat of *Agni* and also being known as *pittadharakala*, any derangement in *Agni* manifests in the form of disease *Grahani*. *Grahani* presents with the symptom of *muhurbaddha* and *muhurdrava mala pravrutti*. When *Grahanyashrita Agni* is vitiated, it will affect the absorption of the *ahara rasa* which in turn vitiates the proper formation of further *dhatu*, thus affecting the nourishment of the body in total. Ayurvedic approach is planned assessing the *vyadhiavasthato* correct the deranged *Agni* which helps in improving the absorption and nourishment. *Takraprayoga* is given importance in the management of *Grahani* by most of the *Acharya*. *Takra* being *tridoshahara*, *deepana*, *grahi* and *laghu* is helpful in treating *Grahani*. *Srotoshuddata* is attained by *takraprayoga*, which helps in proper absorption of *ahara* and thus proper formation of *rasadidhatu*. Hence *Takra* by virtue of its qualities acts as *Agnideepaka* and by causing *srotoshuddata* helps in proper nourishment of the *rasadidhatu*.

Keywords:-*Grahani*, *Agni*, *Takra*, *Tridoshahara*, *Srotoshuddata*.

INTRODUCTION

Jatharagni is the prime cause for *ayu*, *varna*, *bala*, *swasthya*, *utsaha*, *upachaya*, *prabha*, *oja*, *teja* and *prana*. Extinction of this *agni* leads to death; Its proper maintenance helps a person to live a long life, and its impairment gives rise to diseases.¹ Among all the diseases particularly, *Grahani*, *Arshas* and *Atisaara* are the

three diseases where impairment of *Agni* is given prime importance by *Acharya Charaka*.² *Grahani*, which is one of these three diseases is being dealt in this article. In modern parlance, Irritable Bowel Syndrome and Inflammatory Bowel Disease are considered under the spectrum of *Grahani*. IBS presenting with pain or discomfort in abdomen relieving on defaecation,

either manifesting as constipation dominant or diarrhoea dominant and IBD manifesting with Diarrhea, abdominal pain, blood mixed stools etc simulate the symptoms described in Grahani gada.

GRAHANI-ANATOMICAL AND PHYSIOLOGICAL ASPECT:- The derivation of the word *Grahanigoes* as – ‘*Annasyagrahanaadgrahani mata*’,³ due to its function of *annagrahana*, it is known as *Grahani*. *Acharya Sushruta* refers to it as *Pittadharakala*, which does the *pachana* and *shoshana* of *chaturvidhaanna*. *eashita*, *peeta*, *khadita* and *lidhaanna* consumed. Anatomically it is situated in between the *pakwashaya* and *amashaya*⁴ and is considered to be the *adhista* of *Agni*.³ Physiologically it is concerned with the function of *dharana* of *apakwaanna* and *visarjana* of *pakwaanna*.³ Thus *Grahani* is concerned with the *Grahana*, *dharana*, *pachana*, *vivechana* and *munchana* of the ingested food. *Samanavata* performing the function of *annagrahana*, aiding the process of *pachana*, performing *vivechana* and *munchana*, *paachakam pitta* attributed with *paaka karma* and *kledakakapha* are related to *Grahani*.

GRAHANI DOSHA AND GRAHANI GADA:- *Grahanidosha* and *Grahaniroga* are the two different entities as clarified by *Acharya Charaka* in the context of *Grahanichikitsa*. *Grahani* is the *ashraya* for *Agni*. Hence *grahanyashritaagnidosha* is considered the same as *Grahanidosha*.⁵ *Grahanigada* are the diseases manifesting due to the functional disturbance of *Grahani*. *Atisaara*, *Ajeerna* etc are *grahanyashritaroga* and hence considered as *grahaniGada*, but *Chakrapani* further clarifies that *Grahanigada* is particularly indicating towards the set of diseases manifesting due to the abnormal functioning of *Grahanirupa nadi*.⁶

NIDANA & SAMPRAPTI:- *Ajeerna*, *atibhojana*, *vishamashana*, *guru*, *sheetabhojana*, *vegadharana* are the *nidanaforagnimandya*. In the present day, junk food, irregular diet pattern including *ateetakalabhojana*, *adhyashana* mentioned in classics and stressful life are the major causes for *agnimandya*. In a state of *Mandagni*, due to any of the causative factors, when an individual further indulges in *ahitaahara*, *viharathere* will be further *dooshana* of *Agni*. Due to the *ashrayaashrayibhava*, the *Grahani* will get impaired as well. This will further lead to either *murchana* of one or all the *dosha*, leading to the manifestation of *Grahani*.⁷

ROOPA: - The clinical manifestation of *Grahanivaries* based on the *doshainvolved*. *VatajaGrahanipresentswithKharangata*, *kantaasyashosha*, *kshut*, *trishna*, *timira*, *karnaswana*, *abhikshnarujainparshwa*, *uru*, *vankshana*, *greeva*, *visuchika*, *hritpida*, *karshya*, *dourbalya*, *parikartika*, *griddhitowardssarvarasa*, *manasahasadana*, *jeernejiryaticaa dhmaanam*, *bhukteswasthyamupaiti*. The patient will often be doubtful of suffering from *Vatagulma*, *hridroga* and *pliha*. The type of *mala pravrutti* noted is *schirat*, *dukham*, *dravam*, *shushkam*, *tanu*, *amam*, with *shabda*, *phenavata* and *punahpuna hvarchahasrujana*. *PittajaGrahanilakshana* are *Ajeerna*, *neelapitabha*, *pitabha*, *dravamalapravrutti*, *puti*, *amlaudgara*, *hrit*, *kanta-daha*, *aruchi*, *trit*. *Kaphajagrahanipresentswithhrullasa*, *chardi*, *arochaka*, *asyopadeha*, *kasa*, *shteevan*, *pinasa*, *hridayasyanata*, *udarastaimitya*, *guruta*, *madhuraudgara*, *sadana*, *streeshuaharsha*, *bhinna*, *shleshmasamsrushta*, *guru mala pravrutti*, *akrushasyapidourbalyamandalasyam*.⁸

CHIKITSA: - The treatment principle of *Grahani* is mainly based on the *avastha* of

the vyadhi. In case of *grahani* presenting with *Amalakshana*, it is treated with *Vamana* whereas *grahani* with *Leena*, *pakwashayasthaama* is treated with *deepana* and *virechana*. *Shareeranugatasaama* is treated with measures of *langhana* and *pachana*.⁹ *Takra* is being given utmost importance by all the *Acharya* in the treatment of *Grahani*.

TAKRA PRAYOGA: - *Acharya Charaka* mentions the benefits of *takra* acting as *tridosahara* in *Grahani*.¹⁰ In specific, *takraprayoga* is mentioned in the context of *Vataja* and *Kaphajagrahani*. *Takrarishta* is indicated in *Vatajagrahani*. **Takrarishta:**¹¹ *Takrarishta* is prepared with *Takra* along with the following ingredients through *sandhanavidhi*.

Ingredients	Quantity
<i>Yavani</i>	3 pala-144gms
<i>Amalaka</i>	3pala-144gms
<i>Pathya</i>	3 pala– 144gms
<i>Maricha</i>	3 pala-144gms
<i>SouvarchalaLavana</i>	1 pala-48gms
<i>SaindhavaLavana</i>	1 pala -48gms
<i>Vida Lavana</i>	1 pala -48gms
<i>OudbhidaLavana</i>	1 pala -48gms
<i>SaamudraLavana</i>	1 pala -48gms

There is also indication of *takra* for *panaartha* in *vatajagrahani*.¹² In *kaphajaGrahani*, *takra* having *amla rasa* is indicated for *agnideepanartha* and *takrarishta* is indicated as well.¹³

Summarizing the treatment principle of *Grahani*, *AcharyaCharaka* mentions *vividhatakraprayoga* are to be used by *Grahani Rogi*.¹⁴ Here the method of admin-

istration of *takra* explained in *Arsha Chikitsa*, which precedes the *GrahanichikitsaAdhyayacan* be taken into account. According to *rogi* and *rogabala*, *Takra* can be administered for duration of a *saptaha* or *dashaha* or *paksha* or a *masa*. Based on the *Agni*, the following modification is to be done during the administration of *Takra*:¹⁵

<i>Kaala</i>	<i>AtyantaMrudvagni</i>	<i>KinchitPravrud-dha Agni</i>	<i>KramenaAgni Pravruddhi</i>
<i>Purvahna</i>	<i>Takra</i>	<i>Takra</i>	<i>Takra</i>
<i>Saayam</i>	<i>Takra</i>	<i>Takravaleha-lajasaktu with takra</i>	<i>Takrapeya/takraodana/takrasamskrutayusha dibhojana</i>

- The mode of administration is *kramenautkarsha* and *apakarsha*. During the *utkarsha- apakarsha*, the quantity of *takra* reduced is to be replaced by the quantity of *anna*.

MODE OF ACTION OF TAKRA:- The properties of *takra* are as follows:-¹⁰

- *Rasa- Madhura, amla, kashaya,*

- *Guna- Laghu, ruksha, graahi, vikasi, saandra*
- *Veerya- Ushna*
- *Vipaka- Madhura*
- *Doshagnata- Tridosahara*, Hence the probable mode of action based on its properties and *samskara* can be explained as:- In *Vatajagrahani*, *takra* having *madhura, amla rasa, shunti, saindhavayuk-*

taandsnehayuktais beneficial. Along with these *samakara*, further the *saandraguna* of *takra* helps in pacifying *Vatadosha*. In case of *Pittajagrahani*, *takra* possessing *madhura*, *kashaya rasa*, which is *sadyaska* (*avidahi*), *sitayukta* and *ardhaudhritasnehais* the choice. Also the *madhuravipaka* of the *takra* contributes to *pitta shamana*. In *Kaphajagrahani*, *takra* having *kashaya rasa*, *vyoshakshaarayukta* and which *isrukshais* ideal. The *ushnaveerya* and *vikasiguna* of *takra* helps in alleviating *kaphadosha*.

DISCUSSION

Mandagni is the prime cause for the manifestation of *grahani*. *Takra* which is *deepana*, *pachana* helps in rectifying the *Mandagni*. The *vyadhiswabhava* mainly indicates vitiation in the *mala pravrutti*. Here a *grahidravya* is better choice than a *sthambakadravya*. *Graahi* is *deepaka*, *pa-chaka* and *ushna* in contrary to *sthambaka* which is *ruksha*, *sheeta*, *kashaya*, *laghu* and *vatacara*.¹⁶ Hence in the context of *Grahani*, *takra* which is a *grahidravya* is a better choice. *Takra* is also *srotoshodaka*, hence it helps in the proper absorption of *aahara* and further formation of *rasadidhatu*. *Acharya Charaka* has explained use of *takra* in *vataja* and *kaphajagrahani* in specific, but based on the *samskara* it can be used in *pittajagrahani* as well. In *pittajagrahani*, the cause for *Agnimandya* is the *dravarupavruddhi* of *pitta* and not the vitiation of the *ushnaguna* of *pitta*. Hence, *ushnaguna* of *takra* does not cause further aggravation of the condition. Also the *samakara* such as *madhura*, *kashaya rasa*, *sitayukta*, *sadyaska* will help in *pitta shamana*.

The modern concept of probiotics in the treatment of chronic diarrheas include oral administration of *Lactobacillus acidophilus* used as symptomatic and supportive drug

therapy. They promote growth of saccharolytic flora; the mechanism by which probiotics exert their favorable effects seems to include changes in intestinal pH, suppression of pathogens, and suppression of mutagenic and carcinogenic processes and protection of the intestinal barrier.¹⁷ Owing to the potential health benefits of Probiotics such as modulating the immune function and elimination of toxins, probiotics would have a stabilizing and beneficial effect on the quality of life. Probiotics widely used today could be understood as a modified version of *Acharya Charaka's* concept of *Takrarishta*. *Takra* or buttermilk serves as a natural substitute for the probiotics. Corticosteroids used in the treatment of IBD decreases the ability of the body to cope up with physical stress and also suppress the immune system activity, causing increased risk of infection. Considering the hazardous effect of these medicines in a long run, better management options are available in *Ayurveda* and *takraprayoga* is one such

CONCLUSION

Grahani is a *vyadhi* caused due to *mandagni*. *Grahani*, correlated to IBS and IBD in modern parlance, is a condition which can be managed better with *Ayurvedic* principles. Unwholesome dietary pattern and stressful lifestyle are the major contributing factors to the development of *Grahani*. The main symptom of the disease is the change in the bowel habit along with the other symptoms specific to the *dosha* involved. A *dravya* possessing *deepana*, *paachana* is the requirement in the treatment. *Takra* which is *tridoshagna*, *deepaka*, *paachaka*, *srotoshodhaka* along with its *graahiguna*, *ushnaveerya* and *madhuravipaka* is the drug of choice in *Grahani*. It is used as *oushadhi* in the form of *Takrarishta* and also as a *pathya* in the form of different dietary preparations in a

Grahanirogi. When used with the knowledge of *samskara* based on the specific *dosh* involved, it can be used as both preventive and curative in a patient of *Grahani*.

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CORRESPONDING AUTHOR

Dr. Salian S Sahana

PG scholar, Dept., of PG Studies in Kayachikitsa, SKAMCH & RC, Bangalore, Karnataka, India

Email- sahanalasya9@gmail.com

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